



*In the name of Allah: the Compassionate, the Merciful*

## سورة الإنفطار

## AL-INFITAR

### Name

It is derived from the word *infatarat* in the first verse. *Infitar* is an infinitive which means to burst or split asunder, thereby implying that it is the Surah in which the splitting asunder of the sky has been mentioned.

### Period of Revelation

This Surah and the Surah At-Takwir closely resemble each other in their subject matter. This shows that both were sent down in about the same period.

### Theme and Subject Matter

Its theme is the Hereafter. According to a tradition related in Musnad Ahmad, Tirmidhi, Ibn al-Mundhir, Tabarani, Hakim and Ibn Marduyah, on the authority of Hadrat Abdullah bin Umar, the Holy Messenger (upon whom be peace) said: "The one who wants that he should see the Resurrection Day as one would see it with one's eyes, should read Surah At-Takwir, Surah Al-Infitar and Surah Al-Inshiqaq".

In this Surah first the Resurrection Day has been described and it is said that when it occurs, every person will see whatever he has done in the world. After this, man has been asked to ponder the question: "O man, what has deluded you into thinking that the God, Who brought you into being and by Whose favor and bounty you possess the finest body, limbs and features among all creatures, is only bountiful and not just? His being bountiful and generous does not mean that you should become fearless of His justice." Then, man has been warned, so as to say: "Do not remain involved in any misunderstanding. Your complete record is being prepared. There are trustworthy writers who are writing down whatever you do." In conclusion, it has been forcefully stated that the Day of Resurrection will surely take place when the righteous shall enjoy every kind of bliss in Paradise and

# The Holy Quran

The Cleaving

Sura # 82 – 19 Verses - Makkah

سورة الإنفطار

the wicked shall be punished in Hell. On that day no one shall avail anyone anything. All powers of judgment shall be with Allah.

## ﴿1﴾ إِذَا السَّمَاءُ انْفَطَرَتْ

Is cleft asunder	انْفَطَرَتْ	The heaven	السَّمَاءُ	When	إِذَا
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Translit	'Idhā As-Samā'u Anfaṭarat				
AhmedAli	جب آسمان پھٹ جائے				
Jalandhry	جب آسمان پھٹ جائے گا				
YusufAli	When the Sky is cleft asunder;				
M.Khan	When the heaven is cleft asunder.				
Pickthal	When the heaven is cleft asunder,				
Shakir	When the heaven becomes cleft asunder,				

## ﴿2﴾ وَإِذَا الْكَوَاكِبُ انشَرتْ

Have scattered	انشَرتْ	The stars	الْكَوَاكِبُ	And when	وَإِذَا
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Translit	Wa 'Idhā Al-Kawākibu Antatharat				
AhmedAli	اور جب ستارے جھڑ جائیں				
Jalandhry	اور جب تارے جھڑ پڑیں گے				
YusufAli	When the Stars are scattered;				
M.Khan	And when the stars have fallen and scattered;				
Pickthal	When the planets are dispersed,				
Shakir	And when the stars become dispersed,				

## ﴿3﴾ وَإِذَا الْبِحَارُ فُجِّرَتْ

Are burst forth	فُجِّرَتْ	The oceans	الْبِحَارُ	And when	وَإِذَا
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Translit	Wa 'Idhā Al-Bihāru Fujjirat				
AhmedAli	اور جب سمندر ابل پڑیں				
Jalandhry	اور جب دریا بہہ (کر ایک دوسرے سے مل) جائیں گے				
YusufAli	When the Oceans are suffered to burst forth;				
M.Khan	And when the seas are burst forth;				
Pickthal	When the seas are poured forth,				
Shakir	And when the seas are made to flow forth,				

# The Holy Quran

The Cleaving

Sura # 82 – 19 Verses - Makkah

سورة الإنفطار

## وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿4﴾

Are turned upside down	بُعْثِرَتْ	The graves	الْقُبُورُ	And when	وَإِذَا
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Translit	Wa 'Idhā Al-Qubūru Bu`thirat				
AhmedAli	اور جب قبریں اکھاڑ دی جائیں				
Jalandhry	اور جب قبریں اکھیڑ دی جائیں گی				
YusufAli	And when the Graves are turned upside down—				
M.Khan	And when the graves are turned upside down (and bring out their contents).				
Pickthal	And the sepulchres are overturned,				
Shakir	And when the graves are laid open,				

## عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ ﴿5﴾

What	مَا	(every) soul	نَفْسٌ	Will know	عَلِمَتْ
		And left behind	وَأَخَّرَتْ	It has sent forward	قَدَّمَتْ

Translit	'Alimat Nafsun Mā Qaddamat Wa 'Akhkharat				
AhmedAli	تب ہر شخص جان لے گا کہ کیا آگے بھیجا اور کیا پیچھے چھوڑ آیا				
Jalandhry	تب ہر شخص معلوم کر لے گا کہ اس نے آگے کیا بھیجا تھا اور پیچھے کیا چھوڑا تھا				
YusufAli	(Then) shall each soul know what it hath sent forward and (what it hath) kept back.				
M.Khan	(Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).				
Pickthal	A soul will know what it hath sent before (it) and what left behind.				
Shakir	Every soul shall know what it has sent before and held back.				

## يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ رَبِّكَ الْكَرِيمُ ﴿6﴾

What	مَا	Man	الْإِنْسَانُ	O	يَا أَيُّهَا
The Most Generous	الْكَرِيمُ	About your Lord	رَبِّكَ	Made you careless	غَرَّكَ

Translit	Yā 'Ayyuhā Al-'Insānu Mā Gharraka Birabbika Al-Karīmi				
AhmedAli	اے انسان تجھے اپنے رب کریم کے بارے میں کس چیز نے مغرور کر دیا				
Jalandhry	اے انسان تجھ کو اپنے پروردگار کرم گستر کے باب میں کس چیز نے دھوکا دیا				
YusufAli	O man! what has seduced thee from thy Lord Most Beneficent?				
M.Khan	O man! What has made you careless about your Lord, the Most Generous?				
Pickthal	O man! What hath made thee careless concerning thy Lord, the Bountiful,				
Shakir	O man ! what has beguiled you from your Lord, the Gracious one,				

# The Holy Quran

The Cleaving

Sura # 82 – 19 Verses - Makkah

سورة الإنفطار

## الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾

Fashioned you (perfectly)	فَسَوَّاكَ	Created you	خَلَقَكَ	Who	الَّذِي
				And gave you (due) proportion	فَعَدَلَكَ

Translit	Al-Ladhī Khalaqaka Fasawwāka Fa`adalaka				
AhmedAli	جس نے تجھے پیدا کیا پھر تجھے ٹھیک کیا پھر تجھے برابر کیا				
Jalandhry	(وہی تو ہے) جس نے تجھے بنایا اور (تیرے اعضا کو) ٹھیک کیا اور (تیرے قامت کو) متدل رکھا				
YusufAli	Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias;				
M.Khan	Who created you, fashioned you perfectly, and gave you due proportion;				
Pickthal	Who created thee, then fashioned, then proportioned thee?				
Shakir	Who created you, then made you complete, then made you symmetrical?				

## فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴿٨﴾

Form	صُورَةٍ	Whatever	أَيِّ	In	فِي
		He put you together	رَكَّبَكَ	That He willed	مَا شَاءَ

Translit	Fī 'Ayyi Ṣūratin Mā Shā'a Rakkabaka				
AhmedAli	جس صورت میں چاہا تیرے اعضا کو جوڑ دیا				
Jalandhry	اور جس صورت میں چاہا تجھے جوڑ دیا				
YusufAli	In whatever Form He wills, does He put thee together.				
M.Khan	In whatever form He willed, He put you together.				
Pickthal	Into whatsoever form He will, He casteth thee.				
Shakir	Into whatever form He pleased He constituted you.				

## كَأَلَّا بَلْ تُكَذِّبُونَ بِالْدِّينِ ﴿٩﴾

You deny/belie	تُكَذِّبُونَ	But	بَلْ	Nay	كَأَلَّا
				The Judgement	بِالدِّينِ

Translit	Kallā Bal Tukadhdhibūna Bid-Dīni				
AhmedAli	نہیں نہیں بلکہ تم جڑا کو نہیں مانتے				
Jalandhry	مگر بیہات تم لوگ جڑا کو جھٹلاتے ہو				
YusufAli	Nay! but ye do Reject Right and Judgment!				
M.Khan	Nay! But you deny the Ad-Din (i.e. the Day of Recompense).				

# The Holy Quran

The Cleaving

Sura # 82 – 19 Verses - Makkah

سورة الإنفطار

Pickthal	Nay, but ye deny the Judgment.
Shakir	Nay! but you give the lie to the judgment day,

## وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

(are) vigilants	لَحَافِظِينَ	Over you	عَلَيْكُمْ	But verily	وَإِنَّ
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Translit	Wa 'Inna `Alaykum Lahāfiẓīna
AhmedAli	اور بے شک تم پر محافظ ہیں
Jalandhry	حالانکہ تم پر نگبان مقرر ہیں
YusufAli	But verily over you (are appointed angels) to protect you—
M.Khan	But verily, over you (are appointed angels in charge of mankind) to watch you ,
Pickthal	Lo! there are above you guardians,
Shakir	And most surely there are keepers over you

## كِرَامًا كَاتِبِينَ ﴿١١﴾

		Writing downg	كَاتِبِينَ	Honourable	كِرَامًا
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Translit	Kirāmāan Kātibīna
AhmedAli	عزت والے اعمال لکھنے والے
Jalandhry	عالی قدر (تمہاری باتوں کے) لکھنے والے
YusufAli	Kind and honourable— writing down (your deeds):
M.Khan	Kirāman (Honourable) Kātibīn writing down (your deeds) ,
Pickthal	Generous and recording,
Shakir	Honorable recorders,

## يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

You do	تَفْعَلُونَ	What	مَا	They know	يَعْلَمُونَ
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Translit	Ya `lamūna Mā Taf'alūna
AhmedAli	وہ جانتے ہیں جو تم کرتے ہو
Jalandhry	جو تم کرتے ہو وہ اسے جانتے ہیں
YusufAli	They know (and understand) all that ye do.
M.Khan	They know all that you do.
Pickthal	Who know (all) that ye do.
Shakir	They know what you do.

# The Holy Quran

The Cleaving

Sura # 82 – 19 Verses - Makkah

سورة الإنفطار

## إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

(will be) in	لَفِي	The righteous	الْأَبْرَارَ	Verily	إِنَّ
				delight	نَعِيمٍ

Translit	'Inna Al-'Abrāra Lafī Na`īmīn
AhmedAli	بے شک نیک لوگ نعمت میں ہوں گے
Jalandhry	بے شک نیکوکار نعمتوں (کی بہشت) میں ہوں گے۔
YusufAli	As for the Righteous, they will be in Bliss;
M.Khan	Verily, the Abrār (pious and righteous) will be in Delight (Paradise);
Pickthal	Lo! the righteous verily will be in delight.
Shakir	Most surely the righteous are in bliss,

## وَالْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

(will be) in	لَفِي	The wicked	الْفُجَّارَ	And verily	وَالْفُجَّارَ
				Fire	جَحِيمٍ

Translit	Wa 'Inna Al-Fujjāra Lafī Jahīmīn
AhmedAli	اور بے شک نافرمان دوزخ میں ہوں گے
Jalandhry	اور بدکردار دوزخ میں
YusufAli	And the Wicked— they will be in the Fire,
M.Khan	And verily, the Fujjār (the wicked, disbelievers, polytheists sinners and evil-doers) will be in the blazing Fire (Hell),
Pickthal	And lo! the wicked verily will be in hell;
Shakir	And most surely the wicked are in burning fire,

## يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

(of) Recompense	الدِّينِ	On the Day	يَوْمَ	They will burn in it	يَصْلَوْنَهَا
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Translit	Yaṣlawnahā Yawma Ad-Dīni
AhmedAli	انصاف کے دن اس میں داخل ہوں گے
Jalandhry	(یعنی) جزا کے دن اس میں داخل ہوں گے
YusufAli	Which they will enter on the Day of Judgment.
M.Khan	Therein they will enter, and taste its burning flame on the Day of Recompense,
Pickthal	They will burn therein on the Day of Judgment,
Shakir	They shall enter it on the day of judgment.

# The Holy Quran

The Cleaving

Sura # 82 – 19 Verses - Makkah

سورة الإنفطار

## ﴿16﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ

Therefrom	عَنْهَا	They	هُمْ	And not	وَمَا
				(will be) absent	بِغَائِبِينَ

Translit	<i>Wa Mā Hum `Anhā Bighā'ibīna</i>				
AhmedAli	اور وہ اس سے کہیں جانے نہ پائیں گے				
Jalandhry	اور اس سے چھپ نہیں سکیں گے				
YusufAli	And they will not be Able to keep away therefrom.				
M.Khan	And they (Al-Fujjār) will not be absent therefrom.				
Pickthal	And will not be absent thence.				
Shakir	And they shall by no means be absent from it.				

## ﴿17﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

What	مَا	Will make you know	أَدْرَاكَ	And what	وَمَا
		Of the Recompense (is)	الدِّينِ	The Day	يَوْمَ

Translit	<i>Wa Mā 'Adrāka Mā Yawmu Ad-Dīni</i>				
AhmedAli	اور تجھے کیا معلوم انصاف کا دن کیا ہے				
Jalandhry	اور تمہیں کیا معلوم کہ جزا کا دن کیا ہے؟				
YusufAli	And what will explain to thee what the Day of Judgment is?				
M.Khan	And what will make you know what the Day of Recompense is?				
Pickthal	Ah, what will convey unto thee what the Day of Judgment is!				
Shakir	And what will make you realize what the day of judgement is?				

## ﴿18﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

Will make you know	أَدْرَاكَ	What	مَا	Then	ثُمَّ
(of) Recompense (is)	الدِّينِ	The Day	يَوْمَ	What	مَا

Translit	<i>Thumma Mā 'Adrāka Mā Yawmu Ad-Dīni</i>				
AhmedAli	پھر تجھے کیا خبر کہ انصاف کا دن کیا ہے				
Jalandhry	پھر تمہیں کیا معلوم کہ جزا کا دن کیا ہے؟				
YusufAli	Again what will explain to thee what the Day of Judgment is?				
M.Khan	Again, what will make you know what the Day of Recompense is?				

# The Holy Quran

The Cleaving

Sura # 82 – 19 Verses - Makkah

سورة الإنفطار

Pickthal	Again, what will convey unto thee what the Day of Judgment is!
Shakir	Again, what will make you realize what the day of judgment Is?

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

Shall have power	تَمْلِكُ	Not	لَا	The Day (when)	يَوْمَ
Anything	شَيْئًا ۖ	For any soul	لِنَفْسٍ	A soul (person)	نَفْسٌ
Will be with Allah	لِلَّهِ	That Day	يَوْمَئِذٍ	And the Decision	وَالْأَمْرُ

Translit	<i>Yawma Lā Tamliku Nafsun Linafsin Shay'āan Wa Al-'Amru Yawma'idhin Lillāhi</i>
AhmedAli	جس دن کوئی کسی کے لیے کچھ بھی نہ کر سکے گا اور اس دن اللہ ہی کا حکم ہوگا
Jalandhry	جس روز کوئی کسی کا بھلا نہ کر سکے گا اور حکم اس روز خدا ہی کا ہوگا
YusufAli	(It will be) the Day when no soul shall have power (to do) aught for another: for the Command, that Day, will be (wholly) with Allah.
M.Khan	(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allāh.
Pickthal	A day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's.
Shakir	The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.